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FOR THE GOSPEL MESSENGER.

PINCKNEY LECTURE, ON THE GREATNESS OF GOD.

Delivered in St. Philip's Temporary Building, Nov. 15th, 1837.

1 Chron. xxix. 11.—“Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven, and on the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all.”

THE occasion upon which we have this morning assembled, when viewed in its origin, design and collateral bearings, is one of no ordinary interest to us as Americans and Christians. We have met to set forth and to meditate upon the greatness of Almighty God; of that Being who is without beginning of days, or end of years—who, from the resources of his infinite power, brought into existence the myriads and myriads and myriads innumerable of creatures, animate and inanimate, who people the universe, and who keeps them all in their proper and harmonious orders. And this we have assembled to do at the request, and by the appointment of one of the most eminent jurists and citizens of that country to which we all belong. Whilst, therefore, in conformity with his recorded wish, we shall devote our chief attention to a consideration of that aspect of the Divine Nature; we cannot persuade ourselves to permit this opportunity to pass without reviving our recollections of the pious and illustrious dead, nor without holding up their example as worthy the imitation of those of the present day. And we are the more glad to have an opportunity to render this tribute to the memory of the departed, because it may serve to buoy up the faith of the pious christian, who has to toil oft-times amid neglect, opposition, or opprobrious sneers; and because it may be a means of rebuking the little-minded arrogance of such as esteem themselves to be very paragons of intelligence, and the lights of the world, in consequence of their being so bold as to scoff at religion. On witnessing exhibitions of this kind, or seeing those who deem it a proof of their superior mental endowments and learning, to hold themselves aloof from every thing like reverence of the Supreme Being, and if not to decry piety, at least to regard it as being somewhat too low for *their* serious notice—it is cheerful and refreshing to the christian mind, to look back upon those great men of the past, who employed their talents and their fortunes in efforts to promote the true service of God. The favorers of Christianity are the

bright intellectual luminaries which throw a light over the darkness of the past; and when we contrast those intellectual giants of an age that is gone, with these of the present day who wish to despise religion—with these infidels of pigmy intellect, whose lips have never been moistened with Castalias dews, and who have never derived from heaven one ray of Promethean fire, we are filled with admiration of the profound humility of the former, and look with pity upon the vain pretensions of the latter. And we are furnished also with a striking confirmation of the remark of the celebrated Verulam, that a little learning makes a person an unbeliever, but a great deal serves to bring him back to an adoption of the true faith. In ages that are past, nearly all of true moral and intellectual greatness, were the avowed promoters of the leading doctrines of our holy religion. And we may assert without fear of contradiction, that *all* the true benefactors of mankind, were, without exception, believers in the distinctive features of the bible. True, indeed, mere intellectual energy or brilliancy of mind is not necessarily dependent upon purity of heart, or reverence towards God. And we find, accordingly, that in the history of former times, among those who figure as its most distinguished characters, many, instead of regulating their conduct by the principles of religion, were actuated rather by ambition, by a lust of blood, by avarice, or by some of the still baser passions of our nature. But these were invariably the scourges or corrupters of mankind. Their influence did not come like the sunshine of heaven, like the shower and the gentle dew upon the earth, to vivify and render verdant its products; but it came like the eruption of a volcano, to consume the growth of the harvest field, and to bury the city beneath its burning wave, or like the path of the tornado, which ploughs up and scatters to the winds, the labors and the hopes of man. Of this class were Nimrod, and Cæsar, and Celsus, and Julian, and Timur Kahn, and Buonaparte, and Gibbon, and Byron, and Paine, who either by their writings or example, or bloody acts destroyed or corrupted a large portion of the human family. But we need not long search the archives of history, for instances of great mental power, disjoined from pure feeling and Christian piety. We have but to refer to Satan, the loftiest spirit who fell from heaven, prince of all the wicked, for an example of the highest order of mind, connected with the basest and most destructive feelings, with malice, ambition, rage, envy, and bitterness combined. If the opposers or neglecters of the religion of God, desire not to be enumerated in the ranks of this infernal Coryphæus, they are exhorted to look to those more brilliant and celestial luminaries, which have cast a mild and heavenly radiance upon the human family—who to the loftiest powers of mind, and the richest stores of learning, united a deep humility, an overflowing benevolence toward their kind, and an adoring reverence of that Being by whom they were created. Among these we might enumerate a long list of the most illustrious names, which can be found recorded in the annals of the past. We have a Justin Martyr, a Lactantius, a Galileo, a Kepler, a Pascal, a Leibnitz, a Hale, a Sir Thomas More, a Milton, a Grotius, a Bacon, a Newton, a Cowper, a Burke, a Sir William Jones, a Wilberforce, a Clarkson, a Coleridge, a Washing-

ton, a Wirt, and a Marshall. These were all men of the first order of intellect, and with whom to compare the mental power of the crew of scoffing sciolists who at present exist, might, were the dead susceptible of impressions such as these, awaken even in their cold bosoms a glow of honest indignation and contempt. In this enumeration too, we have purposely omitted to notice the long catalogue of illustrious divines of former days, lest they might be regarded as witnesses in their own cause. But there is no reason whatever why they should be excluded, for they may well be presumed to have been as honest at least in their sentiments, as any infidel is; and because also, many of them entered the Church from the various professions of life, prompted by a sincere conviction of its truth and their duty. Besides, with all impartial judges, their writings rank among the very first productions of the human mind; and they are acknowledged to have been endowed with intellects capable of the widest range of thought, of the most gigantic grasp, of the clearest eye of intuition, and of the closest reasoning.

Among the class of Christians, however, to which we have briefly adverted, there was a small number who did not wish their testimony and influence to cease with their life, and who in consequence instituted certain lectures, not so much to perpetuate their own memory, as to perpetuate to posterity their testimony in favor of Christianity, and to call forth the ablest defences in behalf of its distinctive tenets. Among this class stand conspicuous the names of the Hon. Robert Boyle, the Rev. Mr. Bampton, the Earl of Bridgewater, and the late Chief Justice Pinckney of South-Carolina. These worthy promoters of the religion of the bible, and the best welfare of the human family, left by will certain legacies, the proceeds of which were to be appropriated to those, who should from time to time lecture upon the great subjects of religion which were by them designated. These institutions have in the course of time called forth some of the ablest defences of Christianity, some of the profoundest treatises on religion, and some of the finest specimens of reasoning, which have ever been bequeathed to us.

But that with which we are most intimately connected, is the one on account of which we are this morning assembled. The character of him who instituted it, is too well known here to require or to permit any eulogium from one who is comparatively a stranger to his excellencies. Suffice it to say, that to the highest natural powers, he united an education of the best kind and a piety seldom equalled in the public walks of life. In his last will and testament, to use his own language "to encourage and promote religious and virtuous practices and principles and to raise an ardent love of the Deity in us, and in order to excite an emulation in my worthy countrymen, whose abilities and fortunes will better enable them thereto, for establishing lectures among us," he appointed that in the Parish Church of St. Philip, two sermons be delivered "yearly, and every year forever, on the glorious and inexhaustible subjects of the greatness of God, and his goodness to all his creatures; subjects which can never fail through all the rounds of eternity."* Though his wish was not at once realized, in consequence

* Dalcho's History of the Church in South-Carolina, pp. 179-180.

of political difficulties, yet he was blessed with descendants not less illustrious, not less liberal, and not less pious than himself, and for the last twenty-seven years these lectures have been regularly delivered. In compliance then with this appointment we enter upon the first topic designated in the will: **THE GREATNESS OF GOD.**

In treating upon this subject we shall not attempt to prove the *existence* of God, nor to establish the truth of the bible. We shall proceed upon the assumption that these positions are not at all questioned. For he who instituted this lecture evidently did not design that we should dispute either with the atheist or with the infidel. But his purpose was rather, that those who should be selected to fulfil this clause of his will, taking for granted that God existed, and that his revelation was true, should seek to illustrate and set forth two of his most distinguished attributes, to the end that He might be revered among men and that they might be led to exhibit affection to one another. On these assumptions then, we shall base our discourse.

The Greatness and the Power of God, though terms not synonymous in import, are nevertheless usually treated under the same head. The power of divine Being has reference to his natural ability to do any thing whatever, which does not involve a contradiction. But his greatness, on the contrary, would seem rather to refer to the extent of those attributes, among which power might be enumerated as one, to the vastness of his dominion and the harmony of his government. In the following discourse, however, we shall not seek at all times to distinguish with philosophical accuracy between these different attributes, but shall dwell upon them alternately as may best suit the tenor of our subject.

In attempting to establish and illustrate the fact of God's great and unlimited power, writers have usually had recourse to the proofs furnished by the variety and extent of the material universe.* And these do indeed furnish us with most astonishing demonstrations of the vast, the unlimited, the powerful resources of the Almighty architect. Supposing all these things to have been brought into existence, kept in being and governed, by one Supreme Intelligence—and their harmonious uniformity as well as subserviency to the same great end, prove such to be the fact—the mind is overwhelmed in the effort to conceive the greatness of his power and wisdom. From the highest to the lowest of all his creatures, we read these traits in the most impressive characters. For in the conformation of the minutest insect, or in the delicate flower, to the reflective mind there are contained evidences of Almighty Power and infinite greatness, quite as striking and demonstrative, as in the form of the vast mastadon or the wheeling planet.† And when to these minuter forms of his power, we add the worlds and systems which astronomy reveals to our view, the mind is overwhelmed with the effort to compre-

* The same is the fact with regard to most who have written on the subject of Natural Theology. Though in some cases, recourse has been had to the domain of mind, as furnishing proof quite as strong, if not stronger than can be derived from the material world, in favor of the existence of God.—See Howe, *Living Temple*, part I, chap. iii. Brougham's *Disc. of Nat. Theol.* sec. iii. Also, Butler's *Analogy*.

† Burke on the Sublime and Beautiful, part 2, sec. vii. Prout, *Chemistry, &c.* pp. 36-37.

hence the greatness of that God to whom they are all indebted for their existence and support.*

But whilst it has been the custom of writers generally, so far as we have been able to ascertain, to have recourse to these physical creations in order to prove and illustrate the almightiness of Jehovah, they have in our apprehension neglected the most wonderful, though not the most palpable part of his works, and the part best adapted to show forth his inconceivable greatness. We allude to THE CREATION AND GOVERNMENT OF MIND; of the inferior as well as the superior orders of rational intelligence. When compared with this spiritual creation and dominion, the material universe loses much of its vastness and wonder. Even those who have treated of objects, in a mere literary point of view, have conceded to the moral, a superiority over the physical sublime. And by implication, they have asserted that the source of the moral, as well in its nature as in its power and origin, is greater than that of the physical. The spirit of the hero which rises superior to the storm, and even in a manner defies its power, fills us with greater awe and wonder than the thunder's peal, or the pile of darkness riven by the lightning. It has indeed been the concurrent voice of writers upon this subject, that sometimes the conduct of men in certain trying circumstances, has been more grand, and more adapted to inspire admiration than all "the planets, suns, and adamantine spheres," which roll in heaven. Thus they have taught the superiority of mental acts, over the vastness of the material world; and by consequence we are led to ascribe greater power to Him, who is the author of both, than we should do, had we no other evidence of his greatness than what is furnished by the masses of dead matter which are found.†

And who does not at once perceive the correctness of the decision, and concede that lofty moral acts excite emotions more lofty and sublime, than the grandest scene in nature? What so grand in the material universe, as an act of pure and generous benevolence? It is performed by no constraint—it is not forced by any physical engine—it is not drawn out by any irresistible power of attraction, it is not created by any feeling of self-love, nor is it executed in obedience to the decree of destiny—but from a pure desire to bless and benefit the recipient. What more noble! What more elevated! What more divine! Is there in all the fields of the material world, any thing which so much resembles the acts and the character of God? Any thing to awaken such lofty emotions, such high admiration? Any thing which makes us feel so much the greatness of Him who spake it into being?

But how much is this wonder and admiration enhanced when we see an individual from the same feeling, not only perform a single act of the kind, but show a willingness to waste all his physical energies, to endanger his life, to impair his reputation, to suffer the loss of every thing temporal, and to endure the imputations of selfishness from those whom he seeks to aid, and all this simply to promote the welfare of his kind? In character at least, though not in the degree of his powers, such an individual approaches to the nature and the acts of God. It is from this feeling, that He creates, sustains, preserves and blesses all his crea-

* Dick, Christian Philosopher, pp. 37-41.

† Aikenside, Pleasures of Imagination, b. 1. Blair's Lectures, p. 33.

tures. But if this feeling be a trait distinctive of the divine nature, and if it be also a prerogative restricted exclusively to mind, it must follow that the creation of mind, involves a stronger proof of greatness than the creation of those things which are much lower in their nature. In this view the character our Lord Jesus Christ, considered simply as a human being, contains more convincing evidences of the infinite greatness of Jehovah, than all the suns which burn in heaven, or the systems which roll through the pathless tracks of space. How pure, how elevated, how calm amid all the storms of the ocean, and the tumults of the populace! how peaceful in the midst of discord! No war of the material elements; no tempest of popular passion could disturb the calm serenity of his peaceful and holy mind. No impeachment of motives, no threats of violence, no thankless ingratitude, could make him swerve from his righteous determinations, nor stay the stream of his rich and flowing benevolence. How much greater this—how much more noble and divine, than the shock of an earthquake, a peal of thunder, or the motion of a material orb!

But what then, it may be asked, is mind, of which such things are predicated? In reply we answer that its essence cannot be investigated by human powers, nor defined by human language. Its properties however, so far as known, are directly opposite to those of matter. Immaterial, indestructible, self-governing, capable of thought and affection, endowed with the faculty of reflective self-consciousness, and of distinguishing between right and wrong, dating back its origin to an indefinite and mysterious past, and projecting itself forward upon an interminable future, it is of all things known to us, nearest in its approach to the great Author of the universe. Matter is inanimate; mind is instinct with life. Matter must be propelled by an exterior force; mind possesses within itself the power of self-motion. Matter is confined to a certain specific place unless moved by some instrumentality external to itself, or else is continued in the same line of motion forever if not arrested by some foreign obstacle; whilst mind, though by some mysterious bond of union connected with a particular body during its earthly career, has still the power of moving backward and forward along the line of ages, can indulge in a long train of consecutive reflection, or arrest it, and transfer attention to any other theme which desire may suggest—or by thought, it can move from material object to object, as pleasure may direct—can roam from valley to hill, from mountain to ocean, or in its rapid flight can girdle the earth in the twinkling of an eye, and glance from planet to planet, from system to system, and borne upon the pinions of imagination, can soar even to the confines of the material universe! Every form of matter also is destined to be destroyed, whilst the mind is reserved for an everlasting existence. The sun may be turned into blood, and the moon be hung with sackcloth—the heavens may be rolled up as a scroll, the elements melt with fervent heat, and the earth be wrapped in one vast winding sheet of fire—the stars may rush from their orbits, and systems of planets mingle in a conflict of ruin—whilst the spirit of man, instinct with immortality, shall rise above the dire confusion, and planting its foothold upon the battlements of heaven, shall gaze upon the wide universe of desolation. Who then will not confess that mind is greatly superior to

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matter? And if God be the author equally of both, who will not concede that the former serves better to set forth and illustrate the greatness and majesty of his creative power than the latter? And who will not confess that in this view, his greatness is unsearchable—that he doeth great things, past finding out, yea, and wonders without number? The massive mountain, indeed, as it lies in solitary and ragged grandeur, impresses the beholder with feelings of the greatness and power of the Creator. But then of itself alone, it can neither act, nor move, nor feel, nor think, nor perform towards others offices either of mercy or destruction. And this circumstance much detracts from our admiration of its might and greatness, as well as of the power of its author. But by the energies of mind, if the proper arrangements be provided, a little child may light the train which will heave that mountain from its lowest foundations, rend its solid mass into fragments, and scatter them to the ocean or to the winds. Such is the triumph of mind over matter. The ox and the elephant, possess a physical form, and a physical force greatly superior to those of man. But who would pretend to compare them in point of elevation in the scale of being? Or who to adduce the former, as furnishing more striking illustrations of the greatness or power of God, than the latter? None would presume to do so, unless it were one who did not possess an intellect superior to that of the elephant or the ox. Man can easily subdue all their physical strength to his use, and make them minister to his pleasure or his comfort. But the ox on the other hand, can never appropriate to himself or to his benefit the powers of the intellect of man. Hence we see the vast disparity between the two, and the immeasurable superiority of mind over mere physical size or physical strength. But if this be true in regard of creatures endowed in some measure with a certain degree of intellect or understanding, how much more must it be so, when compared with senseless and brute matter? Compared with the clouds, and the winds, and the ocean, and the earth, one mind is superior to them all—above all the material creatures which are found. Even the body which the soul is destined to inhabit, is more wonderful and complex in its structure than all other conformations on earth, and speaks forth more loudly, the wisdom and skill of the divine architect. But that body the mind can regulate, control, disease, or heal; and oft-times when it wastes away, through the corroding influences of decay, the mind flourishes in all the greenness of its undying vigor, and even amid the ruins of its temporal habitation, smiles serenely upon the wreck of all that once was fair, and feels that it has above, a more enduring habitation—an house not built with hands, eternal in the heavens. And with regard to all the other animal forms, it can subject them completely to its sway—can make them minister to its pleasure, its comfort or its happiness. Even the more mighty forces of nature it can neutralize or render them subservient to its own ends. The rapid lightning it can arrest in its path of destruction—the stormy ocean it can traverse in safety—the tempest serves but to waft it more swiftly to its destined harbor—the angry and rapid stream is made in its hand only to promote its means of supplying the luxuries of life, and in a word, all nature may be rendered tributary to the exactions of mind. Hence, we argue its im-

measurable superiority over the largest masses of senseless matter; and by consequence insist, that the greatness of the author of both, is more demonstrated and better illustrated by the former, than by the latter.

Again: Mind is endowed with the faculty of Reason, which in its nature is peculiarly and emphatically divine. This is a power which differs from all those that are possessed by other animals, and elevates its owner to a level, in this respect, with the character of the supreme intelligence.* Other orders of being may be endowed with a certain degree of understanding, and a capacity to generalize some notices of the senses, and deposite them in the store-house of memory. But reason is a faculty altogether superior to this. Reason, by necessity of its own excellence, creates for itself a variety of ideas mathematical and philosophical, which constitute principles distinguished from the maxims and generalizations of outward experience by their absolute and essential universality and necessity.* These principles are permanent and indestructible, and without infringing upon the omnipotence of God we may with reverence assert, that even He could not make them otherwise. For when the terms are understood, we may confidently assert that even Almighty power could not alter the relations which three angles of a triangle bear to two right angles, or make malice amiable, or benevolence worthy of death.† These principles are as eternal as God himself, and even if the universe were reduced to annihilation, they would remain unchanged, and would be fully acknowledged were there one spiritual intelligence left to recognize them. With such principles in rich abundance, is the mind furnished. The whole field of moral truth viewed in its abstract relations is of this character, and the whole region of mathematical science is pre-eminently of this description. These are regions of truth in which the infinite energies of the mind may continue to unfold themselves without exhaustion forever. Indeed, these are principles which admit of development *ad infinitum*, or without end. Thought may follow thought, relation may grow out of relation, truth may rise above truth, in infinite and everlasting progression; and whilst the circles of eternity shall continue to roll off their solemn rounds, the powers of mind will still continue to develop resources and energies, of which we cannot now perhaps, form the most dim conception. And these principles constitute the appropriate elements of mind; its natural and healthful products. They are no foreign engraftment or alien growth. They spring into being with the mind itself, derive their origin from the same source, and with it grow and develop themselves. They are not gathered from any notices of the outward senses; they are not events, recorded in the annals of memory. They are not the short-lived creatures of an hour, or of a period terminated by our earthly existence. But they are thoughts or ideas felt to be enduring as the mind's existence—eternal and imperishable as that God from whom it derived its being. These we realize to be indestructible. They have not been learned from another, nor derived from the fleeting scenes of the outward world—they come

* Coleridge, Friend, Bur. Ed. p. 92. † Cudworth, Eternal and Immutable Morality.

not from the past, nor do they belong exclusively to the future—they are not to day present as active and regulative powers, but to-morrow to become dim in the horizon of the past—they are not principles deduced from any given facts, nor rendered doubtful by their dependence upon any contingent circumstances—but they are felt to be part of our essential self—written there by the same mysterious hand, which shaped and fashioned the spirit, and bonds which bind us indissolubly to the throne of the Eternal forever. However vicious and depraved we may become, it is impossible for us to lose the consciousness of these truths. However far we may deviate from the line of rectitude, and bind ourselves over to the Evil One to serve him; these powers will be ever present to scourge with their scorpion lash, and still to claim the sacrifice of self; which if never yielded, they will seek revenge by continually crying out in the language of the fabled bird Hamah which haunts the Mahomedan murderer, “Oscuni, oscuni,”* give me blood, give me blood. And if in this life they do not reign with all their force in the guilty bosom, yet hereafter certainly, when the soul shall have thrown off the clogs of flesh, and shall have awakened in all the freedom of its own eternity, they will be armed with a terrible energy, and will cause a woe which is unspeakable and full of agony. Whilst to the ransomed soul which has been purified in the blood of atonement, they will appear as ministering angels of mercy, and flash upon its unscaled and beatific vision the brightness and glory of the invisible Godhead forever! In these things we are presented with evidences of the greatness of Jehovah, which to those who are capable of feeling them, make the perishable world appear as nothing in the comparison; but to those who cannot realize them, it were vain to attempt to give any description.

For want of time and space we pass unnoticed many other attributes of mind, quite as wonderful. Memory, imagination, fancy, capable of combining into forms, infinitely varied, the notices of sense, reasoning, invention, together with the various hopes and fears, dislikes and sympathies, which together form such an assemblage, as can find no parallel in any other of the works of God. Indeed, with reference to every thing almost it may be said with truth, that in the mind are contained the germs or elements capable of being developed to any extent. For instance, of all the possible worlds and forms which almighty power could create *in fact*, the mind possesses the ability to create *in idea*. Of all the multiplied and infinite combinations of which mathematical principles are susceptible, the mind presents us with a counterpart; or it contains the elements which involve all these combined, and has also the power to trace them, through all their windings, and pursue them to their remotest results.

Such, in brief, is this most wonderful of all the creations of God. But if the mind itself be such, and so infinite in its resources, how great and mighty must its Author be! If we estimate the character of an artificer or author by the products of his genius, what must be the greatness and character of that God, who is the creator of the human

* See Sales' Koran, Prelim. Diss. p. 28.

mind! Who hath endowed it with power to subdue and control material nature—to perform acts of pure benevolence, and feel itself moved with tenderest sympathy for its fellows—to reverence and commune with its Almighty Maker, as a child with its parent—to evolve from the depths of its own infinite nature principles and truths in endless progression, which can never perish, and thus to link itself in an identity and an eternity of existence with the uncreated and indestructible Jehovah! Its joys too, and its aspirations—its bright remembrances of the past and glorious visions of a period yet future!—these form such an assemblage, as to put at distance the pencil of delineation, and leave us only to feel, to wonder, and to adore the unseen author from whence they spring. But whilst full description is impossible, we cannot forbear to introduce a few lines on the point from one of the most sublime Odes that has ever been composed by an uninspired mind:

O joy! that our embers,
Is something that doth live,
That nature yet remembers
What was so fugitive!
The thought of our past years in me doth breed
Perpetual benedictions: not indeed
For that which is most worthy to be blest;
Delight and liberty, the simple creed
Of childhood, whether busy or at rest,
With new-fledged hope still fluttering in his breast:—
Not for these I raise
The song of thanks and praise;
But for those obstinate questionings
Of sense and outward things,
Fallings from us, vanishings;
Blank misgivings of a creature
Moving about in worlds not realized,
High instincts, before which our mortal Nature
Did tremble, like a guilty thing surprized!
But for those first affections,
Those shadowy recollections,
Which, be they what they may,
Are yet the fountain light of all our day,
Are yet a master light of all our seeing;
Uphold us—cherish—and have power to make
Our noisy years seem moments in the being
Of the eternal silence: truths that wake,
To perish never;
Which neither listlessness, nor mad endeavor,
Nor Man nor Boy,
Nor all that is at enmity with joy,
Can utterly abolish or destroy!
Hence, in a season of calm weather,
Though inland far we be,
Our souls have sight of that immortal sea,
Which brought us hither;
Can in a moment travel thither,—
And see the children sport upon the shore,
And hear the mighty waters rolling evermore.*

(To be concluded in our next.)

* Wordsworth's Works, vol. 3, pp. 227-229.

FOR THE GOSPEL MESSENGER.

THE BAPTISMAL VOWS.

These vows are the same in substance, in all Christian churches, viz. to renounce sin, to believe the gospel, and to "follow after holiness." In the case of an infant, these vows are made by the persons presenting him for the ordinance *as his representatives*. In the Hebrew church, if the candidate for admission into it was an adult, he made vows, to the same effect as above, for himself, but if the candidate was an infant, those vows were made by his representatives, the persons who presented him for admission into the Church. The language of the Protestant Episcopal Church in the first vow, viz. "to renounce the devil," &c., has been objected to but without reason, for there is surely no unsound sentiment in the terms, by which are set forth the chief sources of sin, viz. the devil, the world, and the flesh, and their manner of tempting the devil by "his works," the world by "vain pomp and glory," and the flesh by "sinful desires." But we are asked how can you promise for an infant that he will renounce the devil and all his works, &c. I reply, how can you promise for an infant, that he will renounce all sin, for this you do, if you bring him to baptism in any Church whatever. You bring him into covenant with God, it is one of the conditions of that covenant "to renounce sin," and you do so for him "in his name," by the act of presenting him for baptism. It is equally true of baptism, as it was of circumcision, that each partaker, whether infant or adult, thereby has become "a debtor to do the whole law," (Galatians, v. 3.) and therefore if you bring an infant to this ordinance, you, in his behalf, make the stipulation that he will renounce sin. It is strange that people do not perceive that the objection to promising in a child's name, applies not to the *Protestant Episcopal service* but to the ordinance of infant baptism itself. When a minor is put to apprenticeship, his guardian signs an indenture that he (the minor,) will give the employer a portion of his time and labor. What is this but a promising in the child's name, by his representative? Is there any thing absurd or unintelligible in such an every day transaction? The sponsors do nothing more than bind the infant to the service of Christ, when they promise in his name to renounce the devil, the world, and the flesh, that is, to renounce all other masters, and give himself to this one master, even Christ. You say this infant *may* turn out a reprobate. I say the apprentice *may* run away from his master. The sponsor and the guardian in both cases did right in entering into engagements for his benefit. I have read of an individual who objected to make the answer, as a sponsor, "I renounce them all," &c., from a conviction of his inability to perform the stipulation. Here he showed his ignorance, for *that promise* did not call him to perform any thing. His duty as a sponsor, is set forth in other parts of the service, but in this place, he was nothing more than the mouth-piece, (if I may so speak,) of the infant. As the guardian signing an indenture does not thereby bind *himself*, he only binds the ward, so the sponsor makes the vows, or promises or stipulations at Baptism, not in his own name, but "in the name of this child."

If he objects *so* to bind the infant, that is another question—but he does so bind him, (that is, he binds him to renounce the devil, the world, and the flesh—he binds him to “do the whole law,” of Christ,) by the act of presenting him for baptism, whether it be administered in the Protestant Episcopal Church, or in any other, by this or that form of words. No conscientious parent or sponsor, could object to do this, though an ignorant and a prejudiced one, might misunderstand “a form of sound words,” which the wise and pious of many ages and countries have highly valued.

PASTOR.

FOR THE GOSPEL MESSENGER.

PASTORAL LETTER OF A MINISTER,

To one of his Congregation, on the subject of the Holy Communion.

Dearly Beloved Friend.—An affectionate solicitude for your welfare induces me to address you in this manner, on a very momentous subject. The nature and benefits of the Lord's Supper, have been frequently called to your attention from the pulpit, and in private pastoral conversation. You, no doubt, from those suggestions, have been led sometimes to reflect upon your Christian duties and privileges. Those reflections, however, have not prevailed over your natural feelings or spiritual fears. You are not a communicant! Humiliating acknowledgment. And why is this? Are you willing to receive the benefit of the atonement; but are determined to resist the spirit of grace, and to reject the covenanted means of salvation? Does not the position, in which you are thus placed, with respect to eternity, appear to you strange and inconsistent? Or must the self-complacency of mind, which banishes all doubt of its safety, be taken in proof of virtual indifference to religion, and therefore be regarded as the incipient state of that hardness of heart, with which divine justice has threatened to afflict the impenitent? Is. vi. 9. Mark, iv. 12. Mat. xiii. 14. Rom. xi. 8. John, xii. 40. 2 Thes. ii. 11. &c. It is this doubt which fills my mind with uneasiness. A deep sense of ministerial responsibility conjoined to the most earnest solicitude for your temporal and eternal happiness, induces the hope, that this appeal will have its desired favorable consideration. Your own honorable feelings, I am assured, will appreciate the motive, however you may regard the subject of the communication. It is strictly confidential. And may the divine blessing, impress its contents with the conviction of sacred truth!

Allow me then, dear friend, to suggest for your private meditation some reasons why you should partake of the Sacramental Feast. In the first place, it is your duty to do so. On the evening previous to his death, our Lord instituted the sacrament of his Holy Supper. The institution is of perpetual obligation. Is not the duty to obey the dying injunction of the Redeemer as imperative as the observance of any other precept of divine law? Mat. xxvi. 26. Mark, xiv. 22. 1 Cor. xi. 25.

2dly. It is your privilege. The right to appear at your heavenly father's table, was secured to you by the covenant of grace. Do you not value your membership with the Christian fold, and your inheri-

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tance of the kingdom of heaven? 1 Pet. ii. 9. Acts, ii. 39. Col. iii. 10. Mat. xix. 29. Rom. viii. 16. &c.

3dly. You made the promise to do so. The mystical water of baptism was the seal of the covenant, into which you were admitted, when you, or your sponsors, in your name promised that by divine help, you would keep God's holy will and commandments, and walk in the same all the days of your life. Is it the principle of worldly honor, to keep faith with mankind; and can you forfeit your word and pledge to God? Ps. l. 14. Mat. xxi. 30. Mat. xxii. 5. &c.

4thly. The Sacramental Feast is the appointed mean of grace, for "the strengthening and refreshing of our souls by the body and blood of Christ." Independent of the direct and immediate blessing promised to the worthy participation of them, must not the *habit* of frequent communion, and the moral restraints which it calls forth from popular opinion, self-respect, and the discipline of the Church, act as checks to worldly-mindedness, preventives of vicious excesses, and assistances to true piety? John, vi. 56. Rom. v. 2. 1 John, iv. 15. Mat. xi. 28. &c.

5th. It is a source of earthly happiness. The performance of any duty, and the redemption of any pledge, must be a source of gratification to any well regulated mind. How much greater must be the satisfaction of duty performed in reference to the eternal interests of the soul; and for the security of that rational hope, of that peace of God, which passeth all understanding. Phil. iv. 7. Prov. iii. 17. Ps. i. 1. 1 Pet. iv. 13. Rev. xxii. 14. &c.

6th. Sacramental Communion, presents a good example. What influence can the Christian whose faith and precept are at variance with sentiment and conduct, exert over the moral interests of society? Can the child, the servant, or neighbor, believe the profession of the nominal Christian to be in earnest, whilst the pomps and vanities of this wicked world engage his affections? 1 Kings, xviii. 21. Josh. xxiv. 15. Mat. v. 16. 1 Tim. iv. 12. Heb. x. 25.

7th. The Holy Sacrament is the bond of union to believers; or as its name implies the communion of saints. Without the mystical representations of the divine presence and grace, religion would lose its most solemn sanctions; and Christians be deprived of the signs and bonds of their profession. 1 Cor. x. 16. 2 Cor. vi. 17. John xv. 15. Rom. xii. 2. Tit. ii. 12. Ephes. iv. 5. iv. 13. &c.

8th. The Communion is a memorial of gratitude. Why should the Christian be compelled by any penal enactment of sovereign justice to express affection for the Saviour? Had not Jesus died, where now would be the souls of all those departed this life, who sleep in him? Of what benefit would be other means of grace? What would be the hope of future glory? John xiv. 15. 1 Tim. ii. 6. Mat. xx. 28. Ephes. ii. 4. 1 John, iv. 10. &c.

9th. The Communion is a pledge of fidelity. There is no other sacramental test, by which Christians can habitually show their love and zeal in the cause of religion. 1 Cor. xi. 28. Acts, ii. 42. Heb. x. 24, 25. 1 Pet. iv. 14. &c.

10th. This sacrifice of the Eucharist is acceptable to God. The demands of divine law upon human service are limited. All the require-

ments of the gospel are designed for human benefit. Mic. vi. 8. Is. i. 18. Ps. li. 16.

11th. The Communion is a foretaste of eternal joy. Grace is glory begun. How appropriate an emblem of the marriage feast of the Lamb, at which will be congregated all the saints in glory, is the mystical feast of redeeming love! Mat. xxii. Rev. xix. 7.

12th. Without participation of the Sacrament you cannot be a partaker of the *Christian* covenant. The communion is *generally* necessary to salvation, that is, it is necessary to all who have the means and opportunity to receive it. What plan of mercy Deity may adopt for the salvation of the heathen, other than that intimated by the law of conscience, ("for when the Gentiles which have not the law," &c. Rom. ii. 14, 15.) we know not. God is bound by no law superior to his own will. But for *us* there is no name given under heaven among men, whereby we must be saved, but only the name of Jesus Christ our Lord. Acts, iv. 12. And of what avail is faith without obedience? Jas. ii. 18-26. The Christian who is not a communicant, is not a true believer. John, vi. 53.—iii. 16. 1 John, ii. 1, 2. 2 Thess. ii. 12.

Those suggestions, dear friend, are intended as mere hints, or guides to reflection, which, it is earnestly hoped, you will seriously consider. That excuses may, in your particular case, be alleged for the neglect of the duty in question, may not be denied. But do you candidly believe that those excuses are such as Deity approves, or such as you would present at the judgment seat of Christ? Have you presented your difficulties and objections at the throne of grace, and asked the illumination of the Holy Spirit? Have you examined yourself, whether you are truly penitent; have a lively faith in God's mercy through Christ; and are in charity with all the world? In a word, is it the earnest desire of your soul to obtain the salvation offered by the blessed Redeemer? Permit me to offer you pastoral aid in your preparation for the sacred Communion; and that you may soon be led to the performance of the bounden duty, "we shall not cease to make our humble petitions unto Almighty God, our heavenly Father."

Very sincerely, your friend and Pastor, E. P.

FOR THE GOSPEL MESSENGER.

BAPTISM.

Messrs. Editors.—In perusing the pamphlet entitled, "A Catechism to be used by Teachers in the Religious Instruction of Persons of Color," I was struck with the answer to the question, "What is the Deacon to do?" It says, "Preach, if he be thereto licensed by the Bishop and baptize and perform divine service." I ask, who is he to baptize? His commission only specifies infants; then, if that be the case, as it certainly is, he has no authority to baptize adults. If a Deacon, therefore, baptizes adults, he goes beyond his commission; and his baptisms are no more than the baptisms of mere laymen; and of course, invalid. The reason, why a Deacon is not authorized to baptize adults, is evident; they have sins to be remitted, both original and actual; and a Deacon is not empowered to remit sins. Infants have no sins to be

remitted; they have only *original* sin to be removed, which is done by the blood of Christ, until they make it their own sin by actual transgressions. So that in the baptism of infants, the power of the *Keys* is not required; only the application of Christ's blood, is necessary to them; which, according to God's revealed method, is effected by the use of water, in the holy sacrament of baptism. It appears to me, that the word *infants*, ought to be added to the word baptize, and then the matter would be correct and rational. I know that Philip the deacon, baptized the eunuch; but that was by a special and immediate commission from God, which superseded the ordinary powers of a divine commission. Besides, it appears from "the form and manner of making of Deacons," that they have no right even to baptize infants in the presence of a Priest: for the Church says expressly, that they are "in the absence of the Priest, to baptize infants;" which implies that they are not to do it in his presence. As to the rest of this Catechism, I highly appreciate the merits of it, and sincerely hope it may please God to crown it with his blessing.

SENEX.

FOR THE GOSPEL MESSENGER.

SEMI-ANNUAL REPORT, UP TO 20TH NOV. 1837,

To the Protestant Episcopal Domestic Missionary Society, from their Missionary.

Respected Ladies.—Thanks are due to you, and I cheerfully tender them, for your kindness in enabling me to comply with what seemed to be the claims of domestic duty, in being absent from my charge, for a few weeks during the last summer. I was happy in securing the services of a valued young friend, to act as lay-reader, and to his watchful care, I am indebted, under God's goodness, for the pleasure of having found, that my congregation had not suffered perceptibly, in any respect by my separation from them.

Since my last Report, six months ago, the external affairs of our Mission have continued to prosper. The building has been made more comfortable by the addition of blinds to the windows, and a stove has been put up, which we hope may induce a fuller attendance in the cold and damp days of winter. The debt still due for the building has risen again, in consequence of the former of these items of expense, to about \$500, rendering it necessary that the friends of our charity should not yet cease from their exertions. The collections in the boxes of the Chapel, have been for Missions, Domestic and Foreign, \$35, and for the expenses of *this* mission \$49, and it is my intention to urge on the Congregation from time to time, the duty of their continuing to give, though it be even "of their penury," for both of these objects. Especially do I feel the want of larger funds at my disposal for the relief of such cases of need, as are frequently coming within my notice; for even with the kind contribution of \$10 monthly, from the communion-alms of St. Philip's Church, I am able to assign to the stated pensioners on our bounty a mere pittance for each, while scarcely any thing is left for other instances of special suffering and destitution. And therefore, as it is not well, (if it be indeed possible,) to be pleading each time for a special supply from those who are disposed or able to give, I feel much

inclined to let it be known, through you, that I shall cheerfully become the dispenser, to the best of my ability, of any alms, which those, who have, may choose to entrust to me; persuaded as I am, that in this way I may often administer timely relief, without, I trust, encouraging idleness or vice.

So far as I can judge, I think it may be said, that the piety of the people, to whom I am sent to minister, is on the increase. They certainly attend more regularly and numerously on divine worship, and more males are present than used to be. Their demeanor while present is devout. The proportion of persons confirmed, this year, has been larger than usual, and all of them it is hoped, will become communicants without delay. Two are so already—but of the whole number only one is a male, and he a colored person. In truth, as their minister looks around at his flock, it grieves him to see how many there are, especially of that sex, who, though often called, are still refusing to come to their Saviour. I must entreat you to pray, (as I trust we all shall) without ceasing, for that influence of divine grace, which alone can subdue the rebellious heart. I have endeavored to visit as often as possible, but am constrained to lament, that the preparation of my sermons takes up so much of my time, to the manifest lessening of my influence with my people. I could urge an earnest plea for help, but the prospect of our getting any one to assist me, being very remote at present, I forbear pressing a subject, which is ever in my thoughts, and for the attainment of which I would gladly relinquish half of my salary. Only I beg you to understand it to be my settled and daily-strengthening conviction, that two missionaries, could both of them, find ample occupation for all of their energies in this wide field of profitable labor.

The Sunday School has an average attendance of between 70 and 80 children; of whom, however, a distressingly small proportion are boys. An infant class has been formed of about 30, who seem interested at least, and are in the way of good.

The Parish Library for adults, as well as for children, contains about 400 volumes, carefully selected, and is in extensive use, on the part of the children of the Sunday School.

About twenty-five ladies compose the Bible Class, which is felt to be profitable, at least to the minister, and seems to awaken an interest in its members. Of those who come to its meetings, only 9 are of the Chapel congregation,—a circumstance which seems to indicate the expediency of giving the same instruction in some way, which may be more generally attractive, especially for those, to whom I am more directly sent.

Again, let me entreat your prayers, needing them as I do, continually in reference to every part alike of the duties assigned me.

Respectfully,

PAUL TRAPIER.

If, as a general thing, the Sunday school is ever to take the place of the parental relation, and of parental faithfulness to children, and to become a substitute for family religious instruction, the institution had better be at once annihilated; all its sacred machinery broken up, and cast forever out of use.

The "Gospel Messenger," cannot but favor the cause of beneficence, and therefore the following article, (though it comes not strictly within its province, which is that of piety,) is agreeably to request, admitted.

EXTRACT FROM THE TREASURER'S ANNUAL REPORT

Of the "Ladies Garment Society of Charleston," October, 1837.

It is with feelings of unmingled satisfaction, and gratitude to God, that I have to report to the Officers and Members of our humble Society, the increase of our members and usefulness, since our last annual report, in October, 1836. Surely it must be delightful to every benevolent mind, to behold comfort dispensed to the destitute and suffering—but how greatly must that pleasure be heightened when we feel *our* hands have distributed the charity which *our* hearts have dictated.—When we consider the almost accidental formation of our Society, (it having been the proposal of only two individuals as an *exclusively private* charity,) and recollect for how many months it remained unknown, except to about sixteen members, which were all it had for nearly a year, and then trace how it gradually increased, as there were more pressing calls for its benefits to the poor and afflicted, till from *two* members on the 1st of April, 1835, to October 1st, 1837, it has risen to a Society of 231—and when we look back upon the *twenty* or *thirty* families who received clothing during our first year, and now see the numbers who have had cause to rejoice in our undertaking, we cannot but believe our efforts are smiled upon by *Him* whose blessing was sought in prayer, and we know he "whom he blesses, is blessed!" From October, 1836, to October, 1837, our members have increased from 78 to 231. From October 1836, to January 1837, twenty-seven persons received flannel, and other articles of clothing, many consisting of five and six members, all poor, and in some cases, sick and helpless—from January to April, twenty-six persons received clothes—from April to July, forty persons—from July to October, twenty-seven persons,—making in all, one hundred and twenty persons.

If the advantages of our Society consisted alone in adding to the *temporal* comfort of our brethren, whom God has cast upon the care of those, he in his wisdom, has seen fit to place in a better condition, there would be inducement enough to continue our exertions, but when we feel that much spiritual good has been effected, how greatly enhanced is our satisfaction! Often in visiting the destitute to inquire into their wants, has occasion been afforded for giving a Tract—reading the Scriptures—pointing the attention to Him who raised up friends in their need—inviting and encouraging scholars to attend the Sunday School—or impressing on parents the obligation of sending them. With these benefits to the ignorant, yet immortal beings, who surround us, shall we not go on in our "labor of love?" Shall we not strive to do more for our Society, in endeavoring to promote its interests, by zeal and perseverance in obtaining members, and enlarging its means of usefulness? Above all shall we not continue to pray for its success, knowing our prayer of faith will be answered?

I have received since 1st October, 1836, to October, 1837, from Sub-			
scriptions and Donations,	-	-	\$211 80
Balance from previous year,	-	-	29 27
Total, - - - - -			\$241 07
			<hr/>
			\$241 07
Amount expended since Oct. 1836, to date,	-	-	223 81
			<hr/>
Balance in hand, 1st Oct. 1837,	-	-	\$ 17 26
			<hr/>

N. B.—Perhaps it will be gratifying to our members to know that the interest in our Society has extended far beyond the limits of our own city. Several persons residing in Stateburg, and other parts of the State, have sent their subscriptions and donations, with many wishes for our increased usefulness. We have now 15 life members—28 children, and 188 annual subscribers. When we take into consideration, the very small sums which constitute us members, viz. \$5 for life membership, 50 cents for annual subscriptions, and 25 cents for children, it seems almost incredible, that so much has been accomplished—need we ever “despise the day of small things?”

The anniversary meeting of the Society was held at St. Philip's Temporary Building, where, after prayers, the above report was read.

It is to be regretted, that but few members were present on this occasion, as a knowledge of our proceedings, might excite a greater interest than is now felt, and might stimulate the members to increased exertion in behalf of our limited means, which are toally inadequate for the supply of the daily demands upon our charity.

NOTICES OF NEW PUBLICATIONS.

New-York Review, No. 2, October, 1837.—We lately noticed the general character of this work, but we are happy to find that the second number carries into effect a particular object of much interest to Churchmen, and we hope not without interest to Christians at large, viz. “a brief and comprehensive view of the condition of the Church in the several dioceses.” The information thus brought forward, is extensive and valuable, while its usefulness will be increased by its happy condensation, and there are interspersed opinions, and suggestions, and reasonings which in general, are excellent, and will do good, (even if some of them are objectionable,) by inviting to consideration and discussion. The correctness of these remarks appears to us obvious: “If the Bishop is to exercise a wholesome and paternal influence, let him have an opportunity to remain in a parish two, three, or four days, according to circumstances; let him visit with the pastor, the parishioners in their houses; let him drop a word in season here and there; let him inquire into many matters which he with great propriety may discuss, and in which he may as a father advise; in short let the congregations feel that he is in truth the watchful shepherd over the whole fold, and he may wonderfully sustain his clergy, and endear himself to a people who are

thus improved by his visits. But to do all this, let it not be required of our Bishops, who at best, have no luxurious life of easy indolence, to hurry, in some cases, over a diocese larger than all the dioceses of England and Wales combined, once in each year. Let them not be compelled, by sheer necessity, to hasten through official acts in the morning in one Church, and with scarce time to lay aside their robes and snatch a hasty meal, to hurry on to go through the same rapid process in another Church in the afternoon, because they have an engagement to preach in the evening at some third church before them, yet to be reached in time for the service. The only wonder is, that *such* visitations are productive of good at all."

On the question of making necessary *the concurrence of the Bishop* with the acts of the Convention, our reviewer takes some positions which do not appear to us tenable. We are not prepared to say that the Bishop ought to have that power, (which it appears he has, under the constitution of our Church in Vermont,) but we are equally unprepared to say that he ought not. The arguments before us do not satisfactorily meet those on the opposite side, which were set forth in an article dated New-Jersey, published some time since. But we will briefly state the grounds of our doubt on this subject. Is it not essential to the perfection of government, or at least, is not that government supposed best to answer its ends, which gives, (as in Great-Britain and the United States) to the executive, what may be called a suspending power. Now in the constitution of most of our dioceses, the Bishop is a *mere* executive. He cannot arrest or suspend a measure which has the sanction of the legislative branch. On the contrary, any measure which he may deem essential to the prosperity of the diocese, he can *only propose*. A single vote, or at most, one vote of a layman, and one vote of a clergyman, (supposing there be a call for a vote by both orders,) can overrule his wishes, and yet from his opportunities of knowing the state of the diocese, he may be far better qualified to decide the point than the whole legislature, supposing every member of it differed from him.

Again, the constitution of our federal Church, was prepared by some of the best informed and wisest heads, the Church in any country has known, and that constitution gives the Bishops a veto on the proceedings of the clergy and laity, although these may have voted as two bodies. Why should a provision found to work so well here be "useless and dangerous" in the constitution of each diocese? You reply because in the one case, there are several bishops, in the other, only one. But would not this very circumstance prevent the Bishop from using his veto except in extreme cases, in cases, in which the great majority of intelligent men out of his diocese would justify him, and a large minority in it, and ultimately, most probably the majority also, when the excitement of the moment had passed away? Even if the Bishop should be wrong, we can see no great evil that would result from the *postponement* of any measure, for the proposed power amounts merely to the suspension of a measure. And as a general rule, slow legislation is far preferable to that which is hasty.

Again, the constitution of our country gives the executive a qualified veto, and if it be thought to have operated injuriously in some instan-

** A majority of one vote do*

*alone the
half*

ces, we do not believe any of our wise statesmen would advocate his being deprived of it.

But the reviewer, believes "under our Church organization and constitution no such right of veto exists." Now the veto does exist in our Church general; in the Church of Vermont, and in a qualified degree, that is, unless two-thirds of the Convention concur in the measure, in Kentucky, and therefore he is mistaken, or we do not understand him; as we do not his additional remark, "it was meant that none should exist." Does he mean that a diocese cannot give this power to its Bishop, in consistence with the general constitution, or that Holy Scripture forbids it? And this brings to our mind, the chief difficulty in this question, viz. the divine right of a Bishop, as set forth in the scriptures, and understood by our writers on "Ecclesiastical polity," Titus was "to set in order the things," at Crete. As he exclusively was "to ordain elders," he was in some exclusive sense to regulate matters. Now can that Bishop be said to regulate his diocese in any degree, whose power in making and abolishing Canons, is no greater than *that* of any other member of the convention, or at least, of any other clerical member? When an ecclesiastical history and treatise speak of a Bishop having the power of jurisdiction, do they mean a power which he shares in common with other clergymen, or do they mean a power which makes him superior to other legislators in the Church? Under the regulations of most of our dioceses, where is the Bishop's power of jurisdiction? He makes his visitation to *advise* the clergymen, and the vestry, and the people, but in what respect does he control them? Do you say, he does that in a general way, in the Convention. Not at all if he only votes as one of the body, or on a call for a division, as one of the clerical order.

But the reviewer says, the Bishop votes as a member of the Convention and to give him the veto, is to make him both a legislative and executive officer. Now the case, it seems to us, is analogous to that providing for a separate vote of the clergy and laity. On ordinary questions, the house voted as one body, but on extra occasions, the clergy separate from the laity, and the vote is by orders. Why might not the Bishop in ordinary cases vote as a legislator, but when he saw fit leave the chair, and assume the prerogative of the veto. But the reviewer's argument may be good for his relinquishing for a time the lesser power as one of the convention, it is not good for reducing his jurisdictional rights to a cypher.

We do not see how this veto would affect the *lay* representation, any more than the *clerical*, for it would operate on the acts of both orders, and we regret the reviewer's discrimination, as calculated to awaken the jealousy of the laity, and to prevent a calm, deliberate consideration of a very important point. We hope it will be discussed more and more, and have made the present brief remarks, chiefly to invite such discussion.

But we pass to a more agreeable topic, the expression of an entire concurrence with the respected reviewer as to doctrine and usage, (however much we may differ as to polity,) and trust that the following remarks, with which we enrich our pages, will be availing, both in and

out of the Church: "For fifteen or twenty years, our country has been the theatre for successive scenes of vulgar extravagance and revolting fanaticism, which scarcely find a parallel in the worst and wildest days of the English Commonwealth. A period of comparative apathy, from previous over-exhaustion, has now succeeded; and although a virulent contest, growing out of those scenes, is now going on among the leaders of opposite parties in the communion referred to, in relation to points of ecclesiastical organization and discipline, yet we hear but little now of the motions and successes of those notorious perambulating apostles of fanaticism, whose "protracted meetings," "new measures," "revivals," and multitudes of "converts," were not long ago the theme of so many bulletins and jubilations uttered from the religious presses under their influence. In fact, they have worn out the excitability of the popular mind. They have administered continually increasing stimulants until nothing sufficiently exciting now remains. In the mean time many eyes among the people, once dazzled, have become open to see the legitimate fruits of their fanatical proceedings and licentious doctrines. These fruits are visible enough in the breaking up of the old ties that united their pastors and people—in the destruction of the appropriate authority and influence of their ministry—in the multitudes of unworthy members admitted to their communion, and subsequently falling off into open apostacy, or else continuing in their bosom the authors or dupes of all sorts of disorganizing and licentious principles—and finally in the contempt which, from all these causes, has been brought even upon the venerable name of Religion itself, in the minds of the irreligious, and in the ten-fold increase of infidelity and skepticism.

"We have neither time nor inclination to go into a detailed history of religious fanaticism in our country for several years past; otherwise it would be easy to justify all we have said, and much more than we have said, by the most abundant and unquestionable evidence. But the truth of these things is sufficiently known to most of those for whom we write, and we have adverted to them simply to direct attention to the contrast presented by the Episcopal Church during this period. Not only has she steadily advanced in numbers and influence, but she has presented an edifying spectacle of purity and order." * * *

"In Virginia there has been a reaction consequent upon over-excitement—namely, that spasmodic, convulsive agitation, which, through a misguided zeal, some religionists of the age have labored to promote in some of the other denominations, from which it has spread, and in many instances exerted an unfavorable influence even upon some of our congregations. The Church may, it is supposed, be feeling the religious languor which is so apt to succeed even a state of moderate religious excitement. With the minds of our Virginia brethren once fixed upon the probable existence of such a cause for spiritual declension, we have no fears that their zeal will not be tempered with discretion. They will find, as they well know, a sure and inoffensive corrective in the sober, orderly, and truly spiritual services of the Church. And more than that, they will show to sober-minded men not now of our own communion, that the Church does possess a corrective for wild extravagance in

religion, which she can apply, without checking enlightened zeal or the deepest spirituality."

To the "Gambier Observer," we are indebted for these particulars: "The New-York Review, we suppose by this time is generally known to be edited by the Rev. C. S. Henry, whose valuable Introduction to Cousin's Psychology, (which work was translated by him from the French) has made him worthily known." * * "For all practical and responsible ends, the *corps editorial* of the Review combines, to say the least, the efforts of more than a single mind. We feel at liberty to say—though of course we say it upon our own authority—that Drs. Hawks and Potter, and we believe, Professors Anthon and McVickar, have an especial hand of responsibility in regard to certain departments of this valuable Journal. And we happen to know, apart from the evidence in the pages before us, that many of the most able and powerful writers of the country, both in, and to some extent, out of our Church, are enlisted for the supply of matter for its pages—and that too, if the original terms are as we suppose regarded—at the rate of \$3 a page. We do most earnestly hope, and have on very substantial authority, reason to believe, that this work will now be sustained and adequately patronized, and that it will take rank among the best authorities of periodical criticism in our language."

A Rational Illustration of the Book of Common Prayer of the Church of England; by Charles Wheatly, A. M. Improved by additions and notes, adapting this edition to the present state of the Protestant Episcopal Church in America.—The publication of an edition of this work in the United States we cannot but look upon as highly judicious. The crying evil of the present day is a want of fixed principle; a want of knowledge of the reasons why we belong to one denomination rather than another. *Study* is almost obsolete: and the majority of books now issued from the press—to be hastily skimmed over—are in general too superficial to give us sound information. Such reading rather tends to weaken than to fix our principles. It is in the old authors that we find real wisdom and real worth; their opinions were the fruit of long years of meditation; and they have come down to us tried by the ordeal of the examination of some generations. As sterling gold, they have passed through the fire, and come out but the more purified and valuable. In the present day, when one opinion is ever giving way to another, and one bold theory destroyed by one still bolder, our only course is to turn to the principles of old, and making them our sheet anchor, rely upon them for safety amidst the storms and contentions around us. As regards this edition, we are sorry that we cannot speak of it as favorably as we would wish. The notes of the anonymous editor are scanty and superficial, and much is passed over which, in the present state of our Church, requires explanation and illustration. They have evidently been written in a hurry, and without research. And still less favorably can we speak of the mechanical execution of the book. A table of errata would fill a large space. But with these faults, which we sincerely grieve to see in a work of so much utility and merit, we must

recommend it to the attention of all who desire to understand their Prayer-book, for the origin and reasons of the institutions of our Church; and no one, we are confident, can carefully peruse it without rising from the task with more sincere admiration of our beautiful liturgy.

Bishop Chase's Pastoral Letter to his Diocese of Illinois, read at his first meeting of his Convention, 1837.—This is an excellent production. We admire its mild, yet decided spirit—its topics, and the manner of treating them—the using all the strong points, and the striking scriptural illustrations. It is addressed to infidels, speculative and practical, and to Christians, and he tells the latter, they should be consistent with their sacred profession, and invites the two former classes to conversion chiefly by an appeal to their conscience.

To avowed unbelievers he puts these searching questions: "Have you ever given the question, Is the Bible with all its awful contents true, that impartial examination it deserves? Have you ever weighed its evidences in the scales of reason and justice, with that profound and honest intention which you most cheerfully give to an examination of a title to an estate of lands which you propose to buy? Suppose some of you are lawyers, and that you have received a valuable consideration as a fee for the exercise of your judgment and talents, in a case on which your reputation greatly depends, would not your attention and study be far more profound to find out the truth, than that which you have hitherto given in examining the religion whose veracity you question? Put this to your conscience, and I presume to say your reply would be in the negative. Have you not, then, reason to believe that your infidelity is owing to some cause, *other* than the love of truth? And would it not be well for you to inquire what that cause is?"

"Now should it turn out that, your numbers being great and your influence extensive, the character of Illinois, in its inceptive steps and features, be materially framed and modelled on infidel principles; inso-much as that thereby you create a tide that will perpetually set against the progress of the gospel of the blessed Jesus, and, if not arrested by God's extraordinary power, will serve to overwhelm all the means of grace among us; have you not, I ask, if Christianity prove true, something to answer for, of amazing magnitude, aside from, and far beyond, your own personal self-deception? Like the suicide you may destroy your own selves; you may strangle, wilfully strangle, all hopes of your own personal salvation by Christ; and, having done so, like the suicide your fate may assemble a few friends about you, to weep over the ruin of your souls, and bewail your dreadful end. But, in the case we are considering, this is not all. By your example and influence you extend the means of destruction to *others*—you give the poisonous cup into the hands of all around you; yea, you poison the fountain itself from which those who succeed you must unconsciously drink, and thus virtually murder thousands and millions yet unborn."

The Bishop marks plainly the distinction which is too often overlooked, if it be not denied, between redemption and salvation—the distinction marked by St. Peter, when he reminded certain persons that their

guilt was aggravated by their having denied the Lord "*who bought them.*" "You are redeemed," says the good Bishop, "but will not accept of your redemption; you are pardoned, but that pardon you will fully refuse. The law, then, takes its course, aggravated by the deep-stained guilt of rejecting a crucified Saviour; and nothing is before you, but a 'certain fearful looking for of judgment and fiery indignation.'" This is a powerful passage, and as exactly correct, as it is impressive: "The carnal lives, impure thoughts, and unhallowed desires; the profanity and blasphemy; the drunkenness and debaucheries; the knaveries in business; the oppressions of the poor; the slanders and back-bitings among neighbors; the conspiracies against the good and just; the shameful desecrations of God's holy Sabbaths; the neglect of the religious education of youth; the neglect of God's word and sacraments, of public worship, and of private and family devotions; in a word, the whole train of sins by which the unrenewed heart manifests its original turpitude: all these I consider not: they are written in the book of God's remembrance, to be brought to light in another and an awful day. At present, I place my finger on this one great and crying sin—the source and fountain of them all—the sin of withholding your affections from Him who keepeth you in the hollow of his hand; yea, who not only made and sustained you by his power and mercy, but who hath espoused you to himself by shedding his precious blood for you—a wondrous achievement of love, that excites the admiring gaze of the angels in heaven, and will continue the theme of praise to God forever and ever. Not to love supremely such a Bridegroom as this, is sufficient in and of itself to shut you from his blissful presence; inasmuch as that were it possible for you to live what you call *moral lives*, this crime alone would shut the door of mercy on you and cause the Bridegroom to pronounce the recorded sentence, '*Depart from me, I know you not.*'" How true and well drawn is this picture, and no one can demur to the reproof: "The love of *wealth* at the present day constitutes an idolatry as real, in the sight of God, as any exemplified in days of yore. Men—even professing Christians—are often found to bow down to this idol, to worship it, and to put their whole trust in it, as truly and effectually, and to all intents of estranging the heart and affections from God—the only legitimate object of adoration—as did once the Jew to Balaam and Ashtaroath, the Egyptian to Apis, or as now do the Hindoos to Jugger-naut. I am not mistaken, my brethren, in denominating the sin of covetousness, *idolatry*. It is expressly so called in scripture, (Gal. iii. 5.) being ranked among those crimes for which 'the wrath of God cometh on the children of disobedience.' And we may further, with truth observe, that if ever there was an age in which this might be termed the prevailing sin, it is the present. Like the leprosy, it hath spread itself over the whole state of society, Christians and the men of the world, believers and infidels, sinners, ministers, and people, all, all, are tempted to this sin daily, and many are alienated from the true God by its destroying influence. In its effects, it is like the *boils* of Egypt, breaking forth with blains in all communities—causing overreachings in bargains, frauds and deceptions in traffick, and often perjuries in courts of justice. It creates envyings, emulations, and strifes among neighbors;

malice and hatred among friends; and often makes members of the same family the bitterest enemies. And has your pastor presumed to attack this prevailing sin? If he do not, I would ask in return, who will? Shall no voice be raised to warn the faithful, till God arise to maintain his sovereignty in your hearts, and lay judgment to the line and righteousness to the plummet? Blame not, then, the physician, because he probes the sore, which, more than all others, threatens to be fatal."

SELECTIONS.

THE CHRISTIAN YEAR.

[From the Missionary.]

"Standing as we are at the commencement of another Christian year, called once again to follow the Son of Man whithersoever he goeth, it well becomes us to pause and inquire how we have passed through the golden circles or the last year's Festivals. Have we indeed, kept them as days which the Lord has made? Have we been glad und rejoiced in them? As we look back upon the calendar, do we see them gleaming, each with its white mark—tokens of days happily spent in the service of the Lord? Or does the remembrance of prayers unsaid, and holy lessons unimproved, weigh heavily upon our consciences and hearts? Alas, how few there are who come to our solemn festivals! How few who keep them in spirit and truth! If there is any one duty which Churchmen have neglected more than others it is the due observance of the several seasons of the Christian year. There are many who complain of the decay of piety among us and who would fain go without the pale of the Church to find expedients for its renewal. There are many who desire the introduction of extraordinary religious services, who suffer the bell that summons the people to Church on the holy days, to fall unheeded on their ears; pleading, meanwhile, the farm and the merchandize as reasons why they cannot come. These things ought not to be. If we would stem the tide of worldliness that has set in against the Church, we must do it as Churchmen, or not at all. If we would recall our own hearts from the cares and pleasures of this vain world, we must suffer ourselves to be gathered in about the altar, as the successive days of the Sacred year dawn and roll away; bearing away and storing up their holy lessons as amulets against the charms of our malignant foes. But the Lord is at hand. By solemn vigilant and fervent prayer, by songs in the night when holy solemnities are kept, and by the sweet pastoral story of the beginning of the Gospel, the Church prepares herself and her children to go out and meet Him. Let us all go with her, and follow the Lord. Giving ourselves up to the holy services and associations of the season, we shall be duly prepared to celebrate that most glorious morning of the year, in which a Saviour was born in the City of David, which is Christ the Lord. Making every year a Christian year, by associating each portion with the life and death, the humiliation and the glory of the Redeemer and His saints, we shall be at last ready to go forth, with loins girded, and lamps trimmed and burning, to meet the Lord at his Second Advent, and to go away with him into the New Jerusalem, to keep an eternal Festival, "with songs and everlasting joy," upon our heads.

LENGTH OF THE CHURCH SERVICE.

The following extract from Blunt's "Sketch of the Reformation in England," we especially commend to those among us, who complain of the length of the daily service, and recount as a great grievance the repetition of the Lord's Prayer. Something however, we suppose, men must complain of. They had better learn to thank God that he has left them so little occasion.

"The length of our Church service, therefore, of which we now hear so much, and the repetitions it contains, are evils, if evils they be, which have been practically existing almost from its first formation; which a Hammond, a Sanderson, and a Taylor could tolerate without a complaint, but too happy, (as were then their congregations also, for those were not fastidious days,) if they were permitted in their secret assemblies to give utterance to those burning words with which the great Reformers had furnished them; nor scrupulously counting how often they were taught to pour forth the Lord's Prayer; as they counted not how often they were taught to cry out in the self same phrase for the Lord to have mercy upon them; as David counted not how often he exclaimed 'My son, my son;' or as these critics themselves, it is presumed, would not count their own iterations when they were suing earnestly for their lives. Such are not vain repetition; and it is to be hoped, that an age so little fitted for the task as this by any theological attainments will pause before it attempts to improve upon the labors of Cranmer, who according to the testimony of one of the ripest scholars of his time, Peter Martyr, (nor he by any means a creature of the archbishop,) 'had diligently noted with his own hand every one of the Fathers; had digested into particular chapters, with a view to the controversies of his day, councils, canons and popes' decrees pertaining thereto, with a toil, and diligence, and exactness, which would seem incredible to any but an eye witness; who both publicly and privately and by a marvellous strength of learning, quickness of wit, and dexterity of management, had asserted what he held to be true, from the thorny and intricate cavils of sophisters;' and who pronounced concerning the very book of Common Prayer, 'that no man could mislike that godly book that had any godliness in him joined with knowledge:—Moreover that an age, which for a long time, unchastened by any national calamity, has suffered much of that spirit of devotion to escape which animated the holy men of old, who were ever compelled to walk with their lives in their hands, and who were, in fact, called upon at length to lay them down, will not be allowed to communicate its narcotic influence to our Liturgy, and quench in any degree the ashes of the martyrs. In truth, it is impossible to contemplate the prospects of our Liturgical Reformers without something of alarm, lest, whilst, with the best intention in the world they 'dandle the kid,' they should clumsily kill him nevertheless. If, however, changes there must be after all, if old things must, here too, pass away, and all things become new, be the conditions those proposed by the sagacious South, and all apprehensions will be hushed! 'Let us but have our Liturgy continued to us

as it is, till the persons are born who shall be able to mend it, or make a better; and we desire no greater security against the altering this, or introducing another.'"—*Missionary*.

AGED MINISTERS.

"When the ministers of Christ become old, though they may still be able to perform all the duties of their office, the people naturally become weary of them, and desire the services of younger men."

We are sorry to see the above remark from one high in authority in the Church, for we cannot persuade ourselves that such is the fact. But still more sorry should we be, were we convinced of its truth, for sad indeed must be the state of religion, when people can only be drawn to Church by the novelty of the preacher. Were we to seek for the minister most beloved, and most revered, we should expect to find him among those Patriarchs and Fathers who have grown gray in their labors, whose congregations learned to lisp the name of their minister, among the first of the words they uttered, and have grown up under the pastoral care of the aged shepherd, whose silvery locks remind them of times gone by. But wo to the lovers of change. Religion cannot flourish under the influence of a chameleon policy.—*Chronicle*.

A HINT TO "PHYSICIANS."

Among the papers of the late eminent Dr. Good, author of the "Study of Medicine," was found the following memorandum and prayer:

"Form of prayer, which I purpose to use, among others, every morning, so long as it may please God that I shall continue in the exercise of my profession, and which is here copied out, not so much to assist my own memory, as to give a hint to many who may, perhaps, feel thankful for it, when I am removed to a state where personal vanity can have no access, and the opinions of the world can be no longer of importance. I should wish it to close the subsequent editions of my Study of Medicine.

"O thou great Bestower of health, strength and comfort! Grant thy blessing upon the professional duties in which I may this day engage. Give me judgment to discern disease, and skill to treat it, and crown with thy favor the means that may be devised for recovery; for with thine assistance the humblest instrument may succeed, as without it the ablest must prove unavailing. Save me from all sordid motives, and endow me a spirit of pity and liberality towards the poor, and of tenderness and sympathy towards all; that I may enter into the various feelings by which they are respectively tried;—may weep with those that weep, and rejoice with those that rejoice. And sanctify thou their souls, as well as heal their bodies. Let faith and patience and every Christian virtue they are called upon to exercise, have their perfect work, so that in the gracious dealings of thy Spirit and of thy providence, they may find in the end, whatever that end may be, that it has been good for them to have been afflicted. Grant this, O heavenly Father, for the love of that adorable Redeemer who, while on earth, went about doing good, and now ever liveth to make intercession for us in heaven.—*Amen*."

Churchman.

POETRY.

FOR THE GOSPEL MESSENGER.

FALL OF BABYLON. FROM ISAIAH.

Majestic stood the Prophet of the Lord,
 Immortal fire beaming from his eye,
 And every noble lineament lit up
 With the prophetic flame, which burn'd within:
 While from his lips hailow'd with heaven's fire,
 In music, roll'd the deep and glowing flood
 Of prophecy, which did illumine his soul;
 Sublime and solemn strains from heaven's choir,
 In concert pour their volume infinite.
 "The burden of the desert of the sea!"
 'As from the desert wild and desolate,
 'The mighty spirit of the wind upborne
 'Upon the whirlwind's wing the withering might
 'Sweeps onward terrible—so Babylon,
 'Destruction, fearful, swift, unlook'd for, sweeps
 'On, in its fatal and resistless course.
 'To thee, devoted city! Set thy watch!
 'The chariots and the horsemen! Hark—that cry—
 'Th' expiring groan, terrific in despair!
 'The mighty Babylon has fallen! Weep
 'Oh daughter of Chaldea—for thy Gods
 'Are crushed in dust—thy hearths are desolate!
 'Sit in the dust and weep, thou childless one—
 'Childless and widowed in one fatal day!
 'No more shall palaces and teeming life
 'Adorn, and wake thy solitary place—
 'No cheering hearth shall henceforth gladly blaze—
 'Things of the night alone shall dwell in thee,
 'And wake the fearful stillness of thy waste!
 'O'er thee path swept enduring desolation!
 'Thus thy abominations shall be swept
 'Away, before the mighty God of Hosts!"

J. W. M.

RELIGIOUS INTELLIGENCE.

Domestic and Foreign Missionary Society of the P. E. Church.—
 The "Spirit of Missions," for December, reports the monthly receipt for domestic missions, \$542, for foreign, \$681, none from South-Carolina. The domestic committee had received *during the quarter* \$9,134, of which, from New-York, \$4,397, South-Carolina, \$1,072, Pennsylvania, \$593, &c. They state that the expenditures during the same quarter, had been one fourth more than the receipts. We sincerely hope that this truly pious and benevolent work will not be retarded for want of means, but on the contrary, that it may expand more and more. To awaken in some and deepen in all a sense of the pressing claims of missions, nothing would contribute, humanly speaking, more than the reading of the monthly publication of our Society. But it is not as generally circulated as it should be, for, say the editors, "The importance of this paper, (the 'Spirit of Missions,') to the missionary operations of the Church, is admitted on all hands. It ought not to be a tax on the missionary funds, as its intrinsic value should insure it such patronage,"

as, at least, to defray all the expenses of its publication. This has not been the case heretofore. The first volume for 1836, was published at an expense, above its income, of about \$750. The second volume for 1837, in like manner, will cost beyond its income, about \$300. The present number of subscribers is less than 2,000. In addition to these, about 800 copies are sent gratuitously to the parochial clergy, with the request that 'they will promote its circulation in their parishes, as the missionary periodical of the Church.' It has been the hope of the committee, that the parochial clergy would generally recommend it to their people, and that a very great increase of subscribers would take place, at least with the beginning of the next volume.

"As an inducement to parishes and individuals to interest themselves still more in the work, a considerable change has been made in the terms. It will hereafter be payable on the delivery of the *sixth*, or June number, and a large discount will be made, where a number of copies is taken. See advertisement on the cover of the present number. Agents or parishes desirous of availing themselves of these terms, are requested to give early notice of the number of copies they will receive."

The Diocese of New-York.—The following is a summary of the Episcopal acts for the past year: Ordained 19 deacons and 17 priests; Instituted 7 rectors, and 1 assistant minister; Confirmed 1,252 persons on 96 occasions; Laid the corner-stones of 3 churches; Consecrated 16 churches. On all occasions of the performance of Episcopal duties, on which sermons were preached, that duty was performed by the Bishop, except where otherwise particularly noted. "It has been to me (says the Bishop,) a source of devout gratitude to God to perceive, in my visits to the congregations of the diocese, through the past year, evidences of a state of general prosperity—*temporal*, far beyond what I feared would be the consequence of the prevailing temporal distress, but mainly *spiritual*—never, I believe, surpassed in the history of our diocese. Our parishes were never more generally supplied with ministerial services, and our clergy never more actively engaged in their Master's work. The blessed spirit of Christian unity and affection is strongly cherished and extensively prevalent; the spirit of true godliness is evidently increasing among us; and certainly I have no recollection of a year in which the services connected with my visitations have been so uniformly well attended. God be blessed for this happy state of things! And may he overrule it to the praise of the glory of his sanctifying and saving grace!"

Tennessee.—The ninth annual Convention was held October 11-16: present, the Bishop, 9 of the clergy, and 16 of the laity. There is ample evidence of the great zeal and activity of the Bishop, and we are sorry to notice, that in his tour, he was once or twice interrupted by sickness, the consequence, we have no doubt of too much labor mental and physical. The sum allotted for his maintenance is \$1,000 per annum, and we are sorry to notice it is not regularly paid. How much better support would the same talents, acquirements and services command in

any other line of life, and in the West too, where able well educated men are in demand. But we trust our clergy will be always ready to set an example of self denial, and to show the people that they seek not their's but them. In his address, the Bishop says: "In reflecting on the state of the parish, (St. Paul's, Randolph,) and especially in endeavoring to account for the favorable aspect which it presented to observation in the serious attention paid by the people to public worship, and in the number of persons and children presented for baptism, I was led to refer these gratifying results to one cause only as adequate to their explanation—the statement of which may afford ground of hope and encouragement to others. I am persuaded, that the cause is found, under the influence of God's blessing, in the strict attention to religious duty, in the distinct recognition of Christian obligation, and in the exemplary Christian deportment of a single family, regulated by a strict adherence to the worship and discipline of the church. Nor ought I to withhold here the expression of the just sense I entertain of the pious and liberal feeling, which led an individual member of that family to devote a portion of his worldly substance to the erection of a sanctuary for religion, in which his friends and neighbors may meet to worship the God of redemption." * * * "Mr. Abednego Stephens, has been pursuing his studies with my permission, at the General Theological Seminary, for the past year. The term of three years having expired since the commencement of his candidateship, it is expected that he will be ordained during the present session of this convention." [The Bishop is certainly right for the candidate is canonically under *his* direction.] "In regard to our proposed Literary and Theological Seminary, I will not say more at present, in reference to the expediency of establishing such an institution, than repeat the firm and deliberate conviction, heretofore expressed, of its absolute necessity to the prosperity of the diocese. The means I believe to be within our reach, if the convention will only devise measures to collect and make them available. That there is no diminution of interest in the undertaking, either at home or abroad, is evidenced by the fact, that the convention of Mississippi have recommended the object to the friends of the Church in the South; and by the fact, that the people of a single county in the Western District, have subscribed one fourth of the whole amount necessary to found and endow the institution."

The Bishop's primary charge, (which we may notice hereafter,) is appended to the Journal.

Germans in New-York.—There are said to be many without religious instruction, who have a preference for the Protestant Episcopal Church. The following circular, has been addressed by order of the vestry, to our clergy: "It is probably known to most of you, that we have organized a *German Episcopal Church* in the *City of New-York*, called *St. Timothy's Church*. We have, heretofore, worshipped in a private room; but by the advice and consent of many Clergymen and Laymen of the Episcopal Church, and with the approbation of the Bishop, we have thought it expedient to erect a suitable Church of our own; the corner-stone of which was laid by the Right Rev. Bishop Onderdonk,

on the 4th of last October. The building is now almost ready for the roof; but at this critical period, when we and our friends of this city, have done all that, owing to the pressure of the times, we are able to do, we find our funds entirely exhausted, and are unable to proceed with the building. We therefore feel ourselves compelled to address you for assistance, through a Collection in your respective Churches, that our building may be finished as soon as possible. Should you make a Collection for us, please to send the proceeds of the same to the Right Reverend Bishop Onderdonk, New-York; or to the care of the Rev. G. Mills, 351, Bowery, for Peter Brennispehl, Church Warden and Superintendant of the Church."

Our first Bishop.—In Boucher's discourses it is said, Bishop Seabury was "a man of such transcendent abilities as would have been an ornament and a blessing to any country. The University of Oxford conferred on him D. D. His two volumes of discourses are such as would have brought credit to any prelate in any age and country. These excellent Sermons are in our Theological Library, as are the celebrated Boucher's, in our City Library.

Andover.—At this seat of the of the celebrated Theological Seminary of the Congregational Church, a Protestant Episcopal Church was consecrated on the 31st of October.

Heathen Missions.—A Fact.—The sight of the family circle of the missionaries, (remarked a Sandwich missionary) has had perhaps more influence upon mothers, (to prevent infanticide) than any thing else. We too, say they, might have had children alone, if you had come a few years sooner. Thus it is, example is more effectual than precept, and hence one of the means divinely appointed for propagating the gospel, is a Christian colony that is, a Christian church planted on a heathen shore, a light set on a hill, which will impart both light and heat.

Christmas.—The parliament, in "independent" times sat for opposition sake, on this holy day, yet there were many and indeed the mass of the people, who honored it. Col. Matthew observed, the house is thin, much I believe occasioned by the observance of this day. I have a short bill to prevent the superstition for the future. Mr. Robertson said "I could get no rest all night for the preparation of this foolish day's solemnity." General Parke said "If ever a bill was well timed this is. You see how the people keep up these superstitious observances to your face. One may pass from the Tower to Westminster, and not a shop open, nor a creature stirring." In 1645 notwithstanding the ordinance, the day was generally observed.—*Lathbrey in the Churchman.*

An Excellent Hint.—On the days of public thanksgiving, "labor should be suspended, (says the Churchman) but not wages." The laboring man cannot afford to lose a day's wages, for his family's bread depends on it. The remedy is liberality on the part of his employers.

School for Morals.—We understand that on the occasion of opening this School (i. e. a New Theatre) two persons had their pockets picked. The rest of the history of the concern we doubt not will be, according to this beginning.

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"Pre-eminence of preaching over other means of grace."—Does this mean that teaching is more efficacious than prayer, and the sacraments as means of conversion and edification; or does it mean that the pulpit address is more efficacious than other modes of enlightening the mind and moving the affections, as for example, pastoral catechising, and the public reading the word of God in his Church by his minister.

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The late King of England.—In his last days, he said to the Queen, "I have had a quiet sleep, come and pray with me and thank the Almighty for it." She did so. On Sunday, by his request, the Rev. Mr. Wood went through the whole Morning Service including the Ante-communion, in his chamber. The Archbishop of Canterbury read with him the office for the visitation of the sick, administered to him the Lord's Supper, and in the evening of the same day, (it being Sunday) used the "Evening Service." On learning the room at his last visit, the King said to him, "Believe me, I am a religious man."

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Union of Christians.—These are symptoms of approach to it: instrumental music used by some when their forefathers condemned it; observance of stated days in commemoration of Christian events; kneeling in public prayer; adoption of a form of marriage service and use of the ring by Presbyterians of London; and lastly a liturgy advocated by able Dissenters.

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Forms of Prayer.—They are used by nineteen twentieths of the Christian Church.

EPISCOPAL ACT.

On Sunday the 10th of Dec. the Bishop of the Diocese, by special desire, visited Christ Church Parish, which he had regularly visited in April, preached and administered confirmation at the Parish Church. Seven persons were received to the rite.

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Protestant Episcopal Society, for the Advancement of Christianity in South-Carolina.—The Librarian reports as presented by *Francis Weston, Esq.*—*Origines Liturgicæ, or Antiquities of the English Ritual, &c.* by Rev. Wm. Palmer of Worcester College, Oxford. 2 v. By *Rev. Edward Thomas*—*The Scourge* 1 v.; *Condorcet on the Mind*, 1 v.; *Wise on Atheism*, 2 v.; *Looking unto Jesus*, by Isaac Ambrose, 1 v.; *M. Tullii Ciceronis Oratorum*, 1 v.; *Cœuvres du P. Rapin*, tom. iii. By *Rev. Mr. Kaufman*. The Works of Rev. Jesse Appleton D. D. late President of Bowdoin College. 2 v.; Prof. Porter's Lectures on Eloquence and Style, 1 v.; Coleridge's Letters, Conversations and Reflections. 1 v.

CALENDAR FOR JANUARY.

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| 1. Circumcision. | 21. 3d Sunday after Epiphany. |
| 6. Epiphany. | 25. Conversion of St. Paul. |
| 7. 1st Sunday after Epiphany. | 28. 4th Sunday after Epiphany. |
| 14. 2d Sunday after Epiphany. | |